

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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From the Christian Observer.
**MORAL INDEPENDENCE OF PUBLIC
MEN.**

The following article may not be equally well adapted to
this meridian, as to that for which it was written, yet the
principle is of universal application, that it is dangerous to
entrust with power, those who are not content to live within
the means of honest attainment. Indeed we consider a proper
regard to economy, in private as well as in public life, a
safeguard to virtue, and to happiness.

Among the causes which have been assigned
to account for the alleged venality, selfishness,
and want of moral integrity of too many of our
public men, there is one which has not been
generally mentioned, but which, I fear, lies at
the root of much of the evil: I allude to those
habits of show and extravagance, of living be-
yond one's income, and burdening oneself with
debt, which are fatal to honesty and independ-
ence.

A man who enjoys what to him is a
competency, contented in mind and free from
debt, is able to resist a bribe: I do not mean
merely an open, sordid appeal, in the direct
shape of so much filthy lucre, but all those
indirect bribes which are connected with ad-
vancement, patronage, provision for a family,
and future expectations of dignity or emolument.
I would not venture vaguely to calculate what
proportion, but sure I am that a very large num-
ber, of our nobility, gentry, and clergy, of the
members of both houses of parliament, of our
professional men, our merchants, and higher
traders, are virtually living beyond their income:
that is to say, they have not, every quarter-day,
in hand sufficient to liquidate all demands
upon them, and to go on with convenience to
the next period of settlement. It is notorious
that thousands of persons of good reputation,
of unimpeachable principle—and, I grieve to add,
some who are in high estimation as religious
men—with a liberal competency at their com-
mand, are constantly embarrassed in pecuniary
matters, and pass their life in a series of petty
shuffles, which degrade them in their own eyes
and the eyes of all around them. They seem
to have begun with taking it for granted that
their birth, station, or fortune requires a particu-
lar style of living; which, perhaps, wishing
to avoid extravagance on the one hand, and
sordidness on the other, they are willing to fix
neither at its highest nor its lowest point, but
at a fair mean. But with regret they soon find
this supposed mean daily rising: families in-
crease; outgoings multiply; one expense brings
on another: the stables compete with the kitchen,
and the kitchen with the stables; the cellar
with the wardrobe, and the wardrobe with the
cellar; one luxury renders another necessary:
resistance, at length, they think almost vain;
the points of attack are too numerous to be
fully guarded; and, the incursion once made,
the enemy soon seats himself in the citadel.

The individual never meant to become involved
in debt. He did not dream of passing an anx-
ious life in keeping up his credit at his banker's;
or in writing promissory notes, renewing them
with interest, racking his invention to meet
them when due, or to save his remaining credit
when he could not properly cover their amount.
He simply intended to live with all propriety,
as other gentlemen live in the same station of
life. But he over calculated his resources, and
under calculated the demands upon them: and
when he discovered his mistake he was not pre-
pared to retrace at once; he did not take
alarm the first moment a single quarterly bill
was unpaid for; he went on paying up ar-
rears, and contracting new debts; anticipating
the resources of to-morrow; borrowing, sell-
ing out—any thing but resolutely curtailing
his expenses. He was afraid of losing his
credit; he was ashamed to let his friends and
servants, his tradesmen and neighbors, discern
that he was going back. Besides, he did not
know where to begin: his table? his domestic
establishment? his rent? the education of his
children? his accustomed decent luxuries? his
wife and daughters' dress and equipage? his
charities? At every turn he whispers, What
will the world think? And the moment a man
asks that question, he is degraded: he is a
slave; he proves that faith is not in lively ex-
ercise in his soul, for it is one of the properties
of faith to overcome the world. Not, indeed,
that the world will in this case think so badly
of him as he expects: they will say that he is
an honest man, who prefers true honor, and
peace of mind, and independence of character,
to keeping up a superficial show beyond his
ability to support, and thus laying traps for his
own feet, as often as a temptation arises to cup-
idity and venality. This would be the worst
of the disparagement in the public eye; a dis-
paragement which is never quoted to the dis-

credit of Andrew Marvel, and would not be to
that of any person who should evince the in-
tegrity and manliness, whatever his station, and
at whatever risk, to reduce his expenses, and if
possible, his wishes, within the limits of his re-
sources.

But there are men, and even some much es-
teemed men, who dare not venture on this.—
They prefer keeping up a nominal rank, and
using every subterfuge to support it. Thus
they daily become less sensible to the degrada-
tion of debt, and soon begin to practice arti-
fices to avoid its inconveniences. They flatter
themselves the world is ignorant of their ex-
igencies; and live in constant terror lest the
mortifying truth should become known among
their acquaintance. In the mean time, the toils
multiply around them; and, in particular, they
cannot extricate themselves from the usurious
exactions which those who minister to their
wants or luxuries will, partly in justice to them-
selves, and partly in gross imposition, inflict
upon their helpless victim. Thus, living upon
credit, or rather upon discredit, they must sub-
mit to bear what is imposed; not being able to
emancipate themselves from their oppressors by
discharging their claim, and seeking a more
honest and lenient agent.

I might trace on the evil till it arrives at its
last stages, and house and land are alienated,
and the thoughtless owner is reduced to a de-
gree of poverty far below what would have been
his lot had he resolutely grappled with the dan-
ger at an earlier stage. But the object of these
remarks is, not to depict extreme cases, but only
those incipient and unnoticed stages of the
evil which apply to a very large number of per-
sons of good estimation, and of whom nothing
worse is popularly said, than that "they are al-
ways a little behind hand." It is to such per-
sons that the present remonstrance is presented.

Why be always "a little behind hand?" Be-
cause, says one, I became early involved in ex-
penses which my income would not support; but
they are absolutely necessary to my station. Be-
cause, says another, I must contrive to main-
tain my numerous family in my own rank in
life; I cannot see my children descend from a
certain scale which I have marked out for them.
Because, says a third, my prospects have wid-
ened as I rose; and I must meet my new digni-
ties and perpetuate them after me. Because,
says a fourth, I am obliged to keep up several
establishments, and to make a good appearance,
and exercise charity in them; and I expect, if I
can go on a few years longer, that I shall be
able to obtain such or such an appointment,
which will liquidate all; but if I proclaim my-
self a poor man, and lose my influence, I shall
obtain nothing. And so on of numerous other
cases.

Here, then, is a wide door opened to venal-
ity, to tampering with conscience, to acting
short of conviction, to suppressing truth. A
man dares not be independent, who is living
under these trammels; he cannot speak, or
vote, or act, with fearless honesty. If he is a
legislator—and many such legislators there are—he
is likely often to feel his way to a decision,
far otherwise than through the medium of
his understanding or moral sensibility: he can-
not afford to alienate friends, and throw away
prospects, and cut off the entail of patronage.
His conscience may not, indeed, allow him to
descend to direct acts of turpitude, but he can
be conveniently absent, or silent, or ignorant, or
lukewarm. He feels, also, that he is so vulner-
able that he dares not court inquiry; he is
afraid to destroy the nest-egg of abuses by
which he secretly hopes that himself or some of
his family may sometime chance to profit. He
must tack, and trim, and compromise; he can-
not afford to be a plain-spoken, honest man.—
And why? Because he has imposed upon him-
self shackles; because his growing expenses or
his ambition lead him to look out for some of
the emoluments or dignities which glitter before
him; because he does not in faith and peace
commit his affairs to Him who is infinitely wise
and kind; because he does not seek first the
kingdom of God and his righteousness; and be-
cause he wishes for his children, and his be-
loved Father may not see to be good for them.
Is this liberty? Is this honor? Is this happiness?
I ask not if it be religion.

I cannot conceive a greater emancipation
from care, a greater addition to true repose, an
action more morally honorable or praiseworthy,
than for such a man resolutely, and at once to
retrace his steps. I will imagine him to be a
commoner with a somewhat liberal provision;
but who, in consideration of what he considers
due to an ancient and honorable house, has
been spending more; always in debt and in diffi-
culties, but still living below the mark his sup-
posed dignity requires. He has been, year af-
ter year, openly or secretly angling for some of
those additions of income which are considered
not to soil the hands like trade and manufac-
tures; and has wasted his spirits, ruffled his
temper, injured his health, sacrificed his in-
dependence, and perhaps, violated his con-
science, in pursuit of one of these convenient
wind-falls. He has also a family to provide for,
and he cannot brook that one of his children
should stoop below the supposed line which be-
fits his dignity; much less can he think of di-
viding with them a property too small for his
own demands. He must therefore continue to
"hunt fortune" through her meanders, and
sometimes, perhaps, in haunts not the most
honorable; and brings up his family with the
same views; and all its branches conspire to
make an imposing appearance, while the very
liveries of his servants are worn out before they

are paid for, and, unless he claim senatorial
privilege,* he is at the mercy of any tradesman
who chooses to make a nice calculation be-
tween present pay and contingent future advan-
tage.

Oh! how much, I repeat it, would such a
man gain of honor and happiness if he could re-
solve at once to discard all false notions about
what his station requires, and bring his mind to
believe that no station can require what God has
not given! With a house of half his present
rent, or with one house instead of two or more,
and all his other expenses reduced in the same
proportion, he would be instantly a rich and an
independent man. Not one particle of substan-
tial comfort need he sacrifice; much less needs
he say to his son, "I have procured you such
an appointment, and I promised to vote for my
friend's bill." He has emancipated himself
from the servile trammels of patronage; it mat-
ters not to him that one appointment is worth
so much more than another, and that by certain
convenient proceedings, not considered very
dishonorable, he might procure it. He walks
in his integrity; his sons and daughters hold up
their heads with independence; his wife does
not drive circuitously round back streets to
avoid the glance of a provoked tradesman; and
if he be a Christian, he has tranquil private hours,
and a mind free from inordinate worldly anxie-
ties, to devote to his duties in life, and to the
blessed intercourse of his soul with his Creator,
Preserver and Redeemer.

I have argued the subject on moral grounds;
but when I address myself to those who "name
the name of Christ," how much is the argu-
ment strengthened! Has the exhortation of
the Apostle Paul, "Owe no man any thing, but
to love one another," ceased to be applicable to
believers? Is our blessed Lord's example less
binding in this, than in other parts of our con-
duct? Do we find him living after the manner
of many who call themselves his disciples?—
Sooner than the tribute should be unpaid, he
wrought a miracle; and, so far from inordinately
accumulating houses and lands, he had not
where to lay his head. It is easy to separate
what is peculiar in his case, from what applies
also to his followers; and when this is done,
enough will remain to point out what is the line
of duty. Let every Christian, who is not only
unburdened with debt, but who besides this
has not somewhat to bestow in charity, seriously,
and as in the sight of God, inquire, "Is
there any thing really to hinder my adopting
the suggestions which I have now been read-
ing?" I am aware that many difficulties will
instantly present themselves; but they may all
be resolved into one or other of the Protan
forms of pride and selfishness. There is no-
thing else to hinder it. There is nothing to
prevent one man giving up his country resi-
dence; another putting down his carriage; and
another retreating from a square to a street, or
from a house to a lodging, rather than be in
debt. The sacrifice may be painful; but it is
not impossible; for I am not including cases of
real indigence, or severe personal privation;
and, to prevent any misapprehension of my argu-
ment, I confine it to persons raised above im-
mediate want; to those who might live, as
many around them do, upon the income they
enjoy, if only they would be content to come
down from their present elevation, and to bear
and do many things, which involve no moral
disgrace, but which they have hitherto consid-
ered as unbecomingly to their station. But then
pride intervenes; and it is curious to observe
the various forms which it assumes. I have
particularly noticed its effects in preventing
charity and hospitality. A man has it in his
heart to give to some object of beneficence; but
as he could conveniently give but a trifle, and
that trifle he thought would hurt his conse-
quence, he gives nothing. He wished to see
his friends around his board; but as he could
not afford sumptuous entertainments, his pride
excluded them. How different was the pride
of —! He had lived honorably, and
so far as his resources allowed, liberally and
charitably, on a very moderate income. By a
change of circumstances his resources were
quadrupled; but, at the same time, his new sta-
tion, if he was to live as most of those in a
similar rank lived, would involve him in at least
tenfold expense. He was therefore in danger
of becoming virtually a much poorer man than
before. But he is a Christian of remarkable
simplicity of character, and of great strength
and independence of mind. His first act was
to convert all his guinea charity subscriptions
into five guinea sub-scriptions; his next to
quadruple his former allotment to hospitality;
his third, to make such additions to his estab-
lishment as appeared to him really requisite un-
der his new circumstances; but these he found
much fewer, and less expensive, than some of
his best friends conceived necessary for his
"decent splendor." He soon became one of
the most independent men in his station; and
one of the causes of his independence was, that
he always acted from conscience, and never
from mere fashion. He would put his name
down for a sovereign to a charity, where he

* Why does not some high-minded senator bring in a bill
for the extinction of this odious and degrading privilege?
The only plausible plea for it is, that a senator might be ar-
rested for party purposes; but this might be easily guarded
against. It might suffice that he should not be arrested for
any debt of less than twelve months' standing, and that had
not been a certain number of times formally demanded. If
after this he did not pay, or make some compromise, he
might be fairly considered, as a man too much under shack-
les to be independent, and his absence from Parliament
would be no loss to his country. I do not plead for impris-
onment for debt: far from it; but if others are imprisoned,
doubtless ought a legislator, who should set a better exam-
ple.

could not afford more, and where most of his
fellows had declined giving any thing because
they could not bestow twenty pounds; he en-
tertained twice as many friends as most other
persons in his station, because he was content
that they should be happy, not that he should
appear magnificent; and his single sovereign
and simple entertainment were valued and hon-
ored far more than the most ostentatious dis-
plays of charity and hospitality. He was rich,
because his expenses were within his resources;
he was respected, because principle, and not
parsimony, was his known characteristic; and
he provided for his family without the slightest
murmur of his having ever employed the influ-
ence of office for any other than the most hon-
orable purposes. But he could not have acted
thus, without any temptation to swerve, any
inducement to venality or compromise, if he
had not considered from the first, not what
the world thought his station required, but what
his resources conscientiously allowed; and been
determined, should any mistake arise in the
matter, to correct it instantly before he had in-
volved either his conscience or his property in
a snare.

I trust your readers will excuse these plain-
spoken hints; and happy should I be, if any to
whom they may be applicable should be induced,
in a spirit of prayer and serious inquiry, to lay
them to heart, and to act upon them as be-
comes Christians, to the glory of God, and as
stewards who must give an account of their stew-
ardship.

A CHRISTIAN SPECTATOR.

UNION OF THE WORLD AND THE CHURCH.

A casual observer only of the state of reli-
gious society in the present day, must be con-
vinced of a prevailing tendency to worldly asso-
ciation. The world and the Church are now
become so amalgamated, that the primitive sim-
plicity and piety which characterized the early
converts to the Christian faith, is nearly oblit-
erated; the corrupt leaven runs through the
whole mass of Christian society; it has found a
place in the sanctuary, and polluted even our
holy things. This subject addresses itself to
the ministers of Christ individually; it calls
upon them especially to put off the trammels of
the world, for the place on which they stand is
holy ground; their voice, their influence and
example should be vigorously exerted to coun-
teract a principle so detrimental to the spiri-
tual interests of those flocks, over which in the pro-
vidence of God they are placed, as pastors and
overscers. We cannot look at a professedly
Christian congregation, without deploring the
presence of fashionable altitudes, nor can we cer-
tainly dwell, without perceiving a studied
attention to decoration and show; their table,
alas, too often becomes a snare, and those who
sit among the flesh pots of Egypt, become en-
erated and lukewarm, degenerating at last into
mere formal professors. Such are the sad ef-
fects of luxurious habits and worldly minded-
ness; the axe must be laid at the root of this
evil, or the Church will be laid low in the dust
of humiliation and dishonor; a dark cloud
hangs over Zion; she has to be purged from her
dross; shall not I visit for these things, saith
the Lord?

Decision is necessary for the formation of
character, even upon worldly principles; with-
out it few can steer their course aright, or at-
tain any thing like credit or influence in so-
ciety; but in the things of God, it is of essential
moment; on this point no trifling is excusable;
for whatever is done with reference to this life
merely, is but for a limited time; it must have
an end, while the interests of the soul involve
eternity with all its awful realities. When we
reflect upon the real worth of the soul, and the
immense price with which it was redeemed, we
can only wonder that the things of time and
sense should have such a weight in our estima-
tion; whereas, contrasted with our future exist-
ence, they seem but as a feather in the scale—
so light, so insignificant. Under the present
dispensation, which may be considered a dis-
pensation of the Spirit, the time especially of
our visitation, when Scriptural light and knowl-
edge is rapidly increasing, is it not painful to
witness, among the professed followers of Christ,
a spirit of worldly complacency and conformity,
beyond what was ever manifested at any former
period of the Christian Church! Vital godli-
ness cannot be on the increase, where this evil
predominates; it threatens to annihilate the
spirit and principles of true discipleship to Him
who declared, "My kingdom is not of this
world." "If any man love the world, the love
of the Father is not in him." With reference
also to the ministers of Christ, those who are
appointed especially to feed this Church, how
can they search into the deep things of God,
unless they give themselves up wholly to the
work, studying God's holy word for the edifica-
tion of themselves and flocks, meditating there-
on with fervent prayer for the Spirit's teaching?
There is no room for frivolity or trifling here.
If these duties (connected closely as they are
with this sacred office) are omitted, and they
follow the course of this world, seeking rather
the praise and honor which cometh from men,
than studying to approve themselves servants of
the Most High, we cannot marvel that a reck-
oning time should come, and that their unfaith-
fulness should be visited with awful condemna-
tion. If this should meet the eye of either min-
ister or private Christian, who has been led un-
warily into worldly intercourse, beyond what is
consistent with the spirit and profession of the
Gospel, may he pray especially for grace to pre-
serve him from this fatal error, that he may

neither wound his own conscience, nor put a
stumbling block in the way of his weaker
brethren as it regards his usefulness in the
Church. Whether in the public service of the
sanctuary, or private intercourse, this will be
wofully hindered, when consistency of charac-
ter is lost sight of. Without being either mor-
ose or ascetic, (for this is certainly contrary to
the principles of the Gospel,) a savor of divine
things should be observable in the conduct,
conversation, and deportment, of the servants
and followers of Christ; it should be obviously
manifest to those around them, *whose they are,*
and *whom they desire to serve.*—*London Chr.*
Guardian.

THE SAVIOUR'S CLAIM.

Give to your Children the Spirit of Missions!
"Deep and indelible shame attaches to those
who, in training up their children, do not en-
deavor to implant a public spirit in their heart.
Mothers, I charge it upon you to breathe a feel-
ing of zeal and compassion into those minds
which are opening their infant capacities, and
spreading their budding energies to your influ-
ence. Fathers, I admonish you to train up
your sons for this cause. Where did the Ro-
man youth gain that love of their country, which
burst forth into such a flame the moment they
stepped on the great theatre of their country's
glory? The daughter caught it from her moth-
er, when she heard that mother talk of her hus-
band, who was absent in the field or the camp;
the son caught it when he saw his sire return
from the field of conflict, hang up the shield and
sword with which he had fought the battles of
the commonwealth, and receive the kiss of
conjugal love upon his honorable scars. Ah!
then did the youthful bosom acquire the feeling
of patriotism, when the domestic circle heard
of the glory of Rome, and the duty of every citi-
zen to brighten and perpetuate its great and
sacred name. 'I am weary' said a matron, of
that high spirited people, 'of hearing my sons
called the children of Cornelia—when will they
do something which will make me proud of be-
ing called the mother of the Gracchi?' Chris-
tian parents, are not these children of the world
wiser in their generation than the children of
light? Imitate them, only in a better cause,
and upon better principles. Be the kingdom
of Christ that to you which Rome was to them;
and towards the object of your zeal, let there be
the same patriotism, the same devotedness in
your bosom that there was in theirs. Domestic
piety is the source of missionary zeal.

"And should God call you to make the hon-
orable sacrifice of giving a son or a daughter
to the cause of missions, would you not grudge
not the costly offering. Many years ago, when
I formed an auxiliary Society in my own con-
gregation, and was receiving the names of the
contributors, there came a youth of sixteen,
who, upon being asked what he wished to con-
tribute, modestly replied, 'Myself!' I took
him under my protection, watched him, taught
him, and upon perceiving in him the germs of
piety and genius, was willing to encourage his
views. But a difficulty was in the way; he
was the oldest son of his mother, who had been
lately left an unfortunate widow, to struggle for
eight young children, of whom Joseph was her
nearest and strongest hope. Upon being con-
sulted as to her willingness to part from a
child, so good, so promising, and likely so
soon to be her support, 'Let him go,' she re-
plied, 'and God provide for me and my babes;
for who am I, that I should be thus honored to
have a son, a missionary to the heathen?' He
went, and nobly fought, and nobly fell on the
plains of Hindoostan, in conflict with the powers
of darkness; and, in his last moments, exhib-
ited a scene of Christian triumph, the glory of
which has been rarely surpassed, except at the
stake of the martyr. Soon after this, another
of the same family desired to follow the foot-
steps of his brother. What! another of her
children? How did the widow act in this se-
cond instance? Just as she did in the first.—
'Let William follow Joseph,' in effect, 'tho'
it be to India, and an early grave.' God has
rewarded her confidence in a remarkable man-
ner, and provided for herself and her children.
And will any of you dare to lay an obstacle
in the way of a child devoting himself to the
cause of God? Shall worldly parents give up their
children to the missionaries of mammon, of
war, of science, and we be unwilling to part
from ours for God, for Christ, for the salvation
of souls! What! when it is to gain for them,
not the laurel of earthly fame; no, but the crown
of amaranth, of life, of glory, which the hand of
the Lord Jesus will bestow on every faithful la-
boured in his cause!"—*Chr. Herald.*

SPREAD OF THE GOSPEL.—Shall the lust of
the flesh among them who know not God, bid
this man go, and he goeth? Shall the lust of
the eye bid that man come, and he cometh?
Shall the pride of life bid another do this, and
he doeth it? And shall the command of our
Father in heaven make no impression on the
hearts of his children? Shall the example of
the Redeemer not influence the redeemed?—
Did the Son of God descend from that throne in
the heavens, to which the highest angel in vain
raises his eye? Did he descend to purchase
with his own blood the benefits of his Gospel?
And can there be found a man so dead to every
good principle, as to withhold his aid in spread-
ing abroad the knowledge of these benefits?—
Dr. Waugh.

Never put off to-morrow what you can do to-
day.—*Jefferson*

From the Christian Index.

BURMAN MISSION.

Augusta, Dec. 19, 1831.

To the Editor.—It becomes my pleasant duty to inform you, and through your paper to inform others of the Ordination of our brother Simons, who has been received by the Baptist Board of Foreign Missions, as Missionary to Burmah. The Board judged it proper that he should be set apart to the missionary work by our southern brethren, hoping that thereby a new impulse might be given to the spirit of missions in our churches. The ordination took place yesterday, (Lords day) in the First Baptist Church in this city. On the Saturday night previous, Bro. Simons preached an appropriate and acceptable discourse on the subject of Missions, from Luke vi. 31: "And as ye would that men should do to you, do ye also to them likewise." The Rev. Jabez P. Marshall, of Columbia Co. Ga. commenced the ordination services by reading a suitable portion of Scripture; the sermon was preached by the Rev. Basil Manly, of Charleston, S. C. on Acts xxii. 21: "And he said unto me depart; for I will send thee far hence unto the gentiles." The claims of missions generally, and of the Burman Mission particularly, were enforced by several important considerations in a manner truly affecting and impressive. The Pastor then read a letter which had been furnished by Bro. Simons by the Brookline Baptist Church, Mass. where he now holds his membership, from which it appeared that he had been regularly called to ordination, and that the church approved of his being set apart as a minister and missionary by their southern brethren. In answer to questions which were then proposed, Brother Simons gave an interesting and satisfactory account of the exercises of his mind with respect to the Gospel ministry, and particularly with regard to missionary service amongst the heathen, and in the same connexion made a brief statement of his views as to the fundamental doctrines of the Gospel. Rev. Joseph B. Cook of Sumner District, S. C. then made the ordaining prayer, and at the same time a goodly number of ministering brethren, whose hearts seemed to be deeply and solemnly impressed, clustered around, and united in the imposition of hands. From a part of the two first verses of the 4th chap. of 2 Tim. our venerable Father Mercer delivered a short, though appropriate and paternal charge. Rev. Jesse Hartwell, one of the professors in the Furman Academy, presented the Bible, and in doing so recommended that blessed book to the notice of his brother, as that by which he must assail the abominations of heathenism and from which his own soul was to derive needful supplies of wisdom, comfort, courage and patience. Rev. Josiah S. Law, of Sunbury, Ga. gave the right hand of fellowship, and in a few accompanying remarks, made a feeling and happy allusion to the circumstance that himself and Bro. Simons, in time past had been associated together as fellow students, and that two others of their fellow students, Mason and Jones, were now in Burmah. After Bro. Law had finished his remarks, the ministering brethren present all advanced and gave the right hand, as a token of affection, fellowship and Christian regard. Bro. Simons then made a short address to the congregation, and read the following hymn composed for the occasion, which was then sung.

Hark! from Burmah's darkened shore,
Sounds the Macedonian cry;
Dying pagans help implore:
"Help, O help us ere we die!"

Give us all the Sacred Word,
Teach us to our feet to guide;
Point us to the only Lord,
Who for guilty rebels died."

Hark! another and complaint;
Burmah's teachers raise the cry;
"Send us helpers—we are faint—
Some are gone, and soon we die."

See, the spreading harvest stands
Waving in the Spirit's breeze;
Ripened for the reapers' hands:
Saints of God the sickle seize."

Hark! a brother's voice replies;
Burmah's sorrows touch my breast,
"Let me point those darkened eyes,
To the realms of endless rest."

Love compels me there to dwell,
There to spend my fleeting breath;
Joys of sense, farewell, farewell!
Welcome sorrow, hardship, death."

Brother, fly to Burmah's shore,
Guide the wanderer to the skies;
When the toils of life are o'er,
May you seize the heavenly prize."

The Pastor then dismissed the congregation with the Christian benediction, after which a collection for the Burman Mission was taken up at the door, which, with some small additions afterwards made, amounted to \$173.

The whole scene was peculiarly affecting, solemn, and impressive. It was contemplated by a large congregation with thrilling interest, and was no doubt surveyed by saints and angels in glory with holy and exalted delight. Might not the glorified spirits of Coleman, Wheelock, Price, Mrs. Judson and Boardman have been looking down upon, nay, have mingled with us, uniting in our songs, participating in our joys? We regard it as a matter of gratitude and praise, that the ordination of a foreign missionary, has been permitted, in the ordering of divine providence, to take place amongst us. Impressions have been made upon the minds of many which will not soon be forgotten. We hope that the exercises of the occasion will lead to the happy result of exciting new zeal in many of the southern churches, and leading to more vigorous and successful efforts in the missionary cause.

The Baptist interest at the south, as you well know, is wide spread, and deeply rooted. Our churches embrace a large number of men of wealth, education, and influence. In the late wonderful revivals of religion, with which our southern land has been blessed, they have received large and valuable accessions, and the standard of piety has been much elevated.—When their energies shall be fully developed and properly directed, and this result we anticipate with delightful assurance, they will exert a highly dignified instrumentality in spreading the glorious gospel of the blessed God.

From the London Christian Advocate.

CONFESSION OF A CONVERTED INFIDEL.

DEAR SIR.—The following letter, which I take the liberty to send for insertion in your paper, will, I doubt not, be read with considerable interest.

The writer, Capt. Thomas Asho, has for some time been employed by the popular skeptics of the day, to satirize Christianity, and to lampoon the ministers of religion.

To the Rev. Edward Ford, Portsmouth.

"Rev. and Dear Sir—The mantle which descended upon me in Green-row Chapel, has not fallen off; I hold it fast, and pray God that I may wear it the remainder of a reformed life! I passed Sunday night in tears, and walked to this town on Monday; I was insensible to fatigue, hunger, thirst, or heat; I was supported and sustained by an undefined agency. I often cried aloud, 'what meaneth this?' Is there then compassion for the sinner? Can I, the very worst—the most offensive of all sinners, yet expect to be healed, and to go on my way rejoicing? The very worst—the most offensive of all sinners? What a confession! But the hour of unqualified remorse and deep penitence, is not the hour for the contrite sinner to wear the mask of disguise. No; it is the precise hour to draw up the curtain behind which the proud and hardened sinner would wish to hide mortification and pride. It is the hour to confess aloud, and to cry, 'What must I do to be saved?'"

"I commenced life with all the advantages of birth, education, and fortune; I was even trained up under a strictly moral and religious system; and I promised at one time to be good from principle, and to be correct from a sense of the beauty of religion. But at the age of fifteen, I obtained a commission in the army, and before my twenty-first year, mainly from vicious society and corrupt examples, I became weak in virtue, lax in principle, and as much a heathen as if I had never read the Holy Bible!"

"For several years I continued to lead a most profligate career; that career finally terminated in the most utter loss, disappointment, ruin, and sorrow. I merited a prison, and was frequently incarcerated. At length I became a vagabond in appearance, and a beggar in fact. Repeatedly, while in this shameful condition, I appealed to my friends, and to the world; but was told in reply, that my vile conduct had dried up the sources of pity in every breast."

"I did then, and do now, feel an honest conviction, that while prostrate, wounded, and bleeding, on the road side, had I met with the succor of a good Samaritan, I might have risen up and recovered my station in society; but I was accosted by no such humane character; and those who proffered me aid, did it on the condition that I should become an instrument of iniquity in their hands. That is, my necessities forced me into the profession of a public writer, and no person would assist me, unless I bartered all remaining honor and principle for bread!"

"Ashamed, shrank, and terrified at such a course, I frequently interrupted it by departing for the continent, for North and South America; and by serving both by sea and land in different parts of the world. At each time of my return home, I sought the aid of some good Samaritan, but I was called a monster of iniquity, unworthy to be served or saved."

"This unchristian treatment tended to confine me to a vicious course of life; and repulsed me in particular by the virtuous publishers and booksellers of the day. I was literally driven into the arms of such men as *Carlie*, who exist themselves by poisoning the fountains from which the people are to draw the waters of eternal life! Often have I fled from this terrible employment, but it was to add crime upon crime! What is the consequence? It is most dreadful! And who are the greatest sufferers? The Methodists! For I am instructed by my licentious employers, to brand as enthusiasts or fanatics, all those who believe the Holy Scriptures, and lead a peculiarly pious and exemplary life. Hence it is, that I, (though ever against my feelings and opinions) in all my writings appear hostile to the Methodists; and never, till last Sunday evening, did I visit their places of worship, but with a distinct view of ridiculing the minister, and making the public drink deeply of infidel poison, which my blasphemous employers directed me to prepare and concoct."

"I had no business whatever at Portsmouth: I went there contrary to my interest and judgment; my destination was Southampton—my object, to bring the *Evangelicalists* before the public into contempt; but when I attended your church, there was a 'hand writing upon the wall'; and I learned from you, Rev. and dear Sir, that the Lord compasses the poor sinner, and that it is not too late even at the eleventh hour, or at any hour, to believe in the Sacred Records, and to humble one's self in repentance and in the dust. You witnessed, Sir, the effect of * * * * on my mind; you witnessed my remorse, my contrition, and my tears; and I, who for years and years, sneered at 'sudden conversions,' and 'strange providences,' now gratefully and joyfully proclaim that they are operating in favour of myself!"

"But such is my public criminality—such has been my public hostility to the Methodists, that my penitence should be of a public nature. I feel this as a first duty. I cannot expect mercy and forgiveness, but in proportion as I manifest deep humility, and a perfect disposition to make ample atonement both to God and man. My first appearance and confession should be at your altar, and next in course at every Wesleyan Chapel throughout the United Kingdom. If I assisted to deaden religious feelings, I am bound to assist in their resurrection."

"Rev. and Dear Sir, the repentant sinner,
"THOMAS ASHO,
"Southampton, May 31, 1831."

INTERESTING CASES OF CONVERSION.

We might tell of an old man, of seventy years of age, who had spent a princely estate in the pursuit of happiness, who confessed that he found more solid enjoyment in three days communion with Christ, than in it all. We might tell again of a little boy of fourteen, converted in a Sabbath school, who is the grandson of an elder now in heaven, whose maturity of piety is the admiration even of older Christians. We might tell of the amiable moralist of threescore, awakened by the simple text of a sermon, casting off his own righteousness, to embrace and enjoy the righteousness which is of God by faith in Jesus Christ. We might tell of a man who had wandered over the four quarters of the globe, in search of this world's wealth, and who wandered, or rather was drawn, to a prayer meeting, and there found Christ the pearl of great price, and confessed him before men. We might tell of the man almost fourscore, seated in the same meeting of inquiry with children of eight or ten. We might tell of a whole family, father, and mother, and six children, all at once coming out on the Lord's side; and we might tell of a school, in which seventeen out of twenty-five were converted by the instrumentality of one devoted teacher; for all these and many more equally interesting have been narrated. But we must forbear. We have heard great things. We send back to our churches the gladdening cry, we have received from so many quarters—"The Lord hath visited his people." We are fully assured that the Lord is beginning to work—these things which we have seen and heard are a part of his ways. These give us a prelude of what his almighty power and grace can do.—These things call loudly on the church as the premonitory heralds he has sent before his triumphal church—"Cast ye up; prepare the way; take up the stumbling block out of the way."—Woe unto us, if we are found sleeping when God is calling.—*Narrative of a Virginian Synod.*

TRACTS MADE USEFUL TO ONE FOR WHOM THEY WERE NOT INTENDED.

A person called one day on a female in Paris, whom he knew as a fringe maker, to give some tracts, and to converse with her. She refused to receive them, with bitterness; he, however, determined to leave the tracts, and was on the point of quitting the room, when an old woman, who sat in a corner of the room mending old clothes, and whom he had not seen, rose and thanked him for the good words he had uttered. This unexpected address confused him, and he departed. After many months, he called again, but found only the old woman, to whom he had not addressed himself; the person for whom he designed the tracts, and who had rejected them, was no more! The tracts, however, had not been left in vain: they had a mission, though not as the giver had intended. The poor old woman had the tracts lying before her, stitched into several covers of brown paper, in order to preserve them. Her language, manners and sentiments were completely changed. She had found the leaf of an old bible, which she had carefully placed on her heart, but attached to a frame work of paper so that she could draw it from her bosom to read several times a day. She had renounced all her popish books, because she had found in the tracts, and in the leaf of the Bible, a standard of truth, to which she submitted entirely her faith. She showed her old books, with pin holes in the margin against such passages as favoured the ideas of self-righteousness and legal justification. She had begun to send about her tracts, and to be very anxious about the salvation of her daughter. The success of the humble efforts of this poor old woman has been most extraordinary. She has been the means of bringing a large number of her neighbours and acquaintances to hear the preaching of the Gospel constantly; some of them are converted to God, and weekly meetings for Christian edification have been held repeatedly in the house of the widow. This good woman had never had a bible—was acquainted with no Christians—her regeneration was effected by the Spirit of God, entirely through the means of tracts. She only guessed that the leaf she so much prized was part of the bible, because it spoke a language which penetrated her heart. Several children from this circle are now instructed in a Sunday School, and two of them are likely to become teachers themselves. Such is the effect of tracts on a person for whom, it should be observed, they were not intended.—*Bap. Tr. Mag.*

From the Church Member's Guide.

DUTIES OF CHURCH MEMBERS TOWARDS EACH OTHER.

The first, and that which indeed seems to include every other, is *Love*.

The stress which is laid on this in the Word of God, both as it respects the manner in which it is stated, and the frequency with which it is enjoined, sufficiently proves its vast importance in the Christian temper, and its powerful influence on the communion of believers. It is enforced by our Lord as the identifying law of his kingdom. "This is my commandment, that ye love one another as I loved you." John xv. 12. By this we learn that the subjects of Christ are to be known and distinguished amongst men, by their mutual affection. This injunction is denominated the new commandment of the Christian economy; not that love was no duty before the coming of Christ; but it is now placed more prominently amongst the duties of believers; is urged on fresh grounds, enforced by a more perfect example, and constrained by stronger motives. The dispensation of Jesus Christ, is a system of most wonderful, most mysterious grace. It is the manifestation, commendation, and perfection of divine love. It originated in the love of the Father, and is accomplished by the love of the Son. Jesus Christ was an incarnation of love in our world. He was love living, breathing, speaking, acting, amongst men. His birth was the activity of love, his sermons the words of love, his miracles the wonders of love, his tears the meltings of love, his crucifixion the agonies of love, his resurrection

the triumph of love. Hence it was natural, that love should be the cardinal virtue, in the character of his saints, and that it should be the law which regulates their conduct towards each other.

The Apostles echoed the language of their Master, and continually enjoined the churches which they had planted, to love one another, and to let brotherly love abound and increase. It is a grace so important, that like holiness, no measure of it is sufficient to satisfy the requirement of the Word of God. It is the basis, and cement, and beauty of the Christian union.—The church where it is wanting, whatsoever may be the number or gifts of its members, is nothing better than a heap of stones, which, however polished, want the coherence and similitude of a palace.

In the best and purest ages of the church, this virtue shone so brightly in the character of its members, was so conspicuous in all their conduct, was expressed in actions so replete with noble, disinterested, and heroic affection, as to become a proverb with surrounding pagans, and call forth the well known exclamation,—"See how these Christians love one another." A finer eulogium was never pronounced on the Christian church; a more valuable tribute was never deposited on the altar of christianity.—Alas! that it should so soon have ceased to be just, and that the church as it grew older should have lost its loveliness by losing its love.

For the Christian Secretary.

NEW LONDON, Jan. 9th, 1832.

Mr. Editor—

I have been a constant reader of your valuable paper for a number of years. Among the different subjects laid before the public, those communications containing accounts of revivals, have not been to me the least interesting, and have often been like a refreshing draught of cold water to a thirsty soul. I shall therefore give you a brief account of what the Lord of the harvest has been doing in this place for two years past, but more particularly since October last year.

Two years ago last October, after a season of great declension in the church, all at once the brethren and sisters seemed to be roused from their slumbers, and an unusual spirit of prayer and anxiety was felt, that the Lord would revive his work, pour out his Spirit, and convert sinners to himself; and to our great satisfaction, we soon saw a little cloud rise up, and some mercy drops were experienced among us; but as the cloud increased, it seemed to spread over our sister church in Waterford, and a glorious shower was felt, in which more than one hundred were hopefully converted to God, and constrained to follow the footsteps of the blessed Jesus down into his watery grave. The brethren and sisters here seemed to be engaged, and an earnest of a great work was continually felt, and now and then we had the pleasure, with one or two willing converts, to visit the baptismal waters. But nothing special appeared till last winter, when we were again suddenly and joyfully surprised by a number of our dear youth enquiring what they should do to be saved, and we soon had the joy to see them rejoicing in the "cost of our salvation;" in a short time about twenty put on Christ, by following him in the ordinance of baptism.

From that period till October last, the religious excitement seemed rather to decline; but at that time, praised be the name of that God who works all things according to the counsel and good pleasure of his own will, a cloud was prepared to pour out its rich blessings upon us. All at once the church seemed to be more engaged than common, and an increased attention was paid to the public worship of God. At this time the brethren thought it best to have a protracted meeting, not to make a reformation, but that we might be better prepared to receive those rich blessings which God designed to bestow upon us; accordingly we commenced our meeting on Tuesday, and it continued through the week, and to our great joy our anticipations were more than realized; for at the end of the week as many as thirty were crying out in the language of the day of Pentecost, "Men and brethren, what shall we do to be saved?" and we soon had the pleasure to see them coming forward, and telling what the Lord had done for their souls, with a desire to follow the blessed Saviour in the path which he trod when he said, "Thus it becometh us to fulfil all righteousness." From that time to this, every Lord's day but one, there have been more or less willing to follow their Lord and Master down the banks of Jordan.

There have been since October added to the church by baptism 57, by experience 7, and 5 more have been received as candidates for baptism.

The labors of Elder Daniel Wildman, who is our pastor, have been much blessed here, and also his son Nathan; and in the present revival we have reason to praise God for the labors of Elder Tilden, who has been with us most of the time. In view of these things, we have reason to say, the Lord has done great things for us, whereof we are glad, and desire to be thankful.

Yours in a precious Saviour,

IRA R. STEWARD.

For the Christian Secretary.

Extract of a letter to Rev. Wm. Bentley, dated,

HOLLISTON, Dec. 12th, 1831.

With pleasing anticipations, doubtless, you have been waiting for some information respecting the prosperity of Zion among us. It is my happiness to inform you that we have reason to believe, that your labors, while among us, were not in vain in the Lord: that in addition to those three to whom it became your privilege to administer the ordinance of baptism, seven have been added to the little branch; three by letter, and four by baptism: and there are others, who stand ready to receive the ordinance, the first opportunity. The still, small voice continues to move among us.

In Medfield, there is much attention; during the four days' meeting in that place, held last month, numbers were brought to rejoice in hope; others continue to be anxious to know what they shall do to be saved.

For the Christian Secretary.

Extract of a letter from Mrs. S. H. Boardman, widow of the lamented Missionary, to Rev. G. F. Davis, of this city, dated

TAVOY, March 29th, 1831.

My Dear Sir—

I take my pen merely to inform you that your kind letter of July 13th came safe to hand. Allow me to thank you for your kindness. Alas! the dear individual for whom it was intended, is no longer a recipient of human kindness. He is gone to his rest—and O, how glorious is the diadem that now encircles his majestic brow. The poor Karens, who learnt from his lips the story of a Saviour's dying love,—who believed in that Saviour to the saving of their souls,—who clung to him to the very last, and while he was expiring, knelt around him in prayer; they shall be his crown of rejoicing in the day of the Lord Jesus.

Mr. Mason arrived in Tavoy about three weeks before the decease of my dear husband, and accompanied him on his last tour among the Karens. We hoped, and his physician hoped, that the change would be beneficial. But alas! God had ordained it otherwise. Thirty-four were baptized two days before his departure. The joy—the ecstasy was too much for his natural frame, and he burst the fetters that bound him to earth, and soared to join the song that was already begun by angels rejoicing over the converted Karens.

He has left one only child; two years and an half old, who bears his father's name. Our first-born, a lovely daughter, and our youngest darling, a son, had gone before him to the heavenly mansions.

I can say nothing, my dear Sir, of my deeply afflicted state. Let me share an interest in your fervent prayers.

With affectionate regard to Mrs. D.

I am, very dear Sir,

Yours very sincerely,

SARAH H. BOARDMAN.

For the Christian Secretary.

OLNEY'S TESTAMENT.

Mr. Editor.—I have just examined,

The New Testament of our Lord and Saviour Jesus Christ; to which are added Explanatory Notes; embracing a Historical and Geographical account of the places mentioned in the New Testament; and Biographical notices of individuals; also, Definitions of terms, references, &c., with an Outline of Jewish History; and a Historical and Geographical sketch of Palestine. Prepared for the instruction of Youth. By J. OLNEY. Hartford, S. Andrus.

With the accompanying Maps of 'Palestine,' and of 'the places mentioned in the New Testament.' I do think it will be a valuable book in our common schools.

I was about to express my views of the importance and utility of the improvements in this edition of the New Testament, which give it the preference, as a school book, to any that I have seen; but on looking into the preface, I find them fully expressed for me.

The Author very justly remarks:

"The reading of the Scriptures, as a daily exercise, is practiced in most of our primary and public schools. The design of this exercise is to impart to the rising generation an early acquaintance with the word of God; and the importance of this knowledge will not be called in question by any lover of morality and human happiness."

But to understand the Scriptures, it is indispensably necessary that the scholar possess some acquaintance with sacred geography, history, and biography. It is a fact, for the truth of which we safely appeal to the observation of Teachers, that the Bible read in our schools by a large majority of children with less interest, than almost any other book. The reason must be obvious to every reflecting mind;—no scholar will read with interest or profit a book which he does not understand.

The present method of teaching the New Testament in schools, is to read it without note or comment—and in most cases, the questions are asked, or explanations given by the teacher on the lesson read. The same course is pursued day after day, for years. The consequence is, no interest is excited, and little knowledge is obtained. The pupil leaves school, nearly as ignorant of the history, geography, and personages of the Bible, as he entered. I am by no means in favor of teaching in forced classes, those religious sentiments and principles which are to be reserved for Sabbath Schools, Bible classes, and public exercises. But supposing the scholar means to put his hands to acquiring a historical and geographical knowledge of every place as he proceeds in reading the history, geography, and personages of the Bible, he will find it necessary to become acquainted with the biography of individuals, the manners and customs of the Jews; and supposing at the close of each lesson, the teacher should question him on the history, geography, and personages of the Bible, he would find the progress of the Jews from their origin to the final dispersion of the nation. By means of this, he commences the study of the New Testament understanding, for he is made acquainted with the political state of the Jews at that time—their dependence on the Romans; and he is prepared to trace its collateral history throughout. The historical and geographical description of Palestine, a very valuable purpose, and if properly studied, the scholar will acquire a thorough practical knowledge of one of the most interesting portions of the earth, and of the events recorded by the sacred historians.

Hoping that this work may serve to obviate difficulties which I have long felt to be serious, and aid children and youth in the acquisition of scriptural knowledge, I have the pleasure submitted to the examination of an enlightened community.

I would call the attention of your readers to an example of the 'explanatory notes.'

"15 And they that conducted Paul brought him into Athens;" and receiving a commendation unto Silas and Timotheus for to come to him with all speed, they departed.

"18 Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What wilt this babbling say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection."

"19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?"

"Athens, formerly the capital of the province of Attica, and chief city of Greece; noted as the birth place of the most distinguished orators, heroes and sages of antiquity. The inhabitants were celebrated for their politeness, intelligence, and martial spirit. It is now a small town, distinguished only for its magnificent ruins."

"Epi-eu-re-as, a sect of Grecian philosophers, so named from Epicurus, their founder. They denied the immortality of the soul, and the doctrine of Divine Providence; and maintained that happiness consisted in pleasure."

"Stoics, a sect of Grecian philosophers, founded by Zeno. They believed man's highest happiness consisted in the exercise of virtuous affections; and they were alike indifferent to the pleasures and pains of the body."

"Are-o-pa-gus, the supreme court of Athens, famed for its respectability, purity, and love of justice. It obtained its name from its place of meeting, on the 'hill of Mars,' near the citadel. At first it consisted of nine judges, afterwards of thirty, and finally of five hundred. The meetings were held in the open air, and in the night time."

I will only add that at the conclusion of the book is a pretty full 'Chronological Table,' divided into eleven periods."

I think that Olney's Testament will be found useful, not only in the school, but in the family, and advise heads of families, as well as teachers of youth, to examine it.

DALETH.

Most men know what they hate, few what they love.

RENSSELAER BAPTIST ASSOCIATION.

The thirty-third anniversary of this Association was held in Charleston, the 12th and 13th days of October last. The introductory sermon was preached by Reed Burritt, from Gen. xii. 13: "And Abraham lifted up his eyes and looked, and beheld behind him a ram, caught in a thicket," &c. Br. Samuel Hare officiated as Moderator, and Br. Reed Burritt as Clerk. This body contains 13 churches, 12 ministers, and 980 members; 167 were added by baptism, and 16 by letter, the past year. The churches most highly favored, are 1st Westerlo, South Westerlo, Durham, Middleburg, and New Baltimore.

The total amount received for the N. Y. Baptist Convention, was \$115 89 in cash, and \$19 69 in goods; and for Foreign Missions \$28 45; making an aggregate for missions, \$164 13.

The anniversary is altered to the second Wednesday and Thursday of September; and the next session is to be held at South Westerlo. Eld. Herk is to preach the introductory sermon—Eld. Howe his substitute. The promotion of temperance societies, on the principle of entire abstinence, is recommended.

The following remarks are by the editor of the Christian Watchman, which we hope will receive the attention they merit.

HOW MISSIONS MAY BE SUPPORTED.

A brief sentence in Mr. Judson's Missionary letter, which deserves comment, is as follows:—"I am persuaded that the reason why all the dear friends of Jesus in America do not come forward in support of Missions, is, MERELY WANT OF INFORMATION; such information as could be obtained from periodicals."

Now if our religious newspapers have so intimate an alliance with the patronage and success of Missions,—and in such a high relation they are placed by this experienced Missionary,—it will be well for our Christian friends, who do not take such a paper, to consider whether they are not only depriving themselves of much pleasure and profit, but absolutely neglecting a part of their duty.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 14, 1832.

"I am of Paul, and I of Apollon, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

Although at the present time Christians of different denominations often unite to forward the great plans of benevolence; yet there are not wanting some who seem to be like the professors in the days of the Apostles; some for Paul, some for Apollon: Some seem to lean upon Calvin, as though their faith would be vain if he was found vulnerable; some adhere to the doctrines of Arminius, and dwell upon the merits of his followers, as if the cause of Christ must fail if the doctrines upheld by these men were found untrue. Men who have an extensive influence in society, viz. editors of religious journals, are not the least tenacious of the systems they have adopted, and sometimes dip their pens in gall, when writing to advance their favorite hypotheses, or in defence of those whose doctrines they have espoused, from the attacks of their opponents. It is painful to witness Ministers of the Gospel mingling in the angry disputes of controversy, and showing to the world that they share largely in the corruptions of our nature. Where important principles are the subjects of discussion, we should expect none to yield his opinion, till fully convinced in his own mind; but much of the bitterness which is now seen in the pithy paragraphs of some of our papers, is rather a war of words, than a difference of principle. Let two of these gentlemen journey together, and each remain ignorant of the name of the other, and their time would probably pass profitably and agreeably, and Christ and his cross be the burden of their discourse.

Does this bickering spirit of which we have complained, proceed from a love of truth? Does the spirit of Christ incite to defame a brother Christian, and cause him to be entreated as evil? Or is not such conduct the result of pride, or of ambition, or of some passion still more base? While the Roman Catholics are accused of worshipping saints, and of setting forth their ecclesiastics as infallible, let not Protestants be guilty of the same inconsistency. Admit that Calvin occupied the place assigned him by Swedenborg, and that he was the destroyer of Servetus—does this disprove the doctrine he taught? If so let the Psalms of David, and the writings of Peter no longer be considered canonical. Neither David, nor Peter, nor Calvin, nor Arminius, is the rock upon which we place our hope, but that Rock is Christ the Righteous; therefore let us look to the word of God for direction in matters of faith, and follow the doctrines of no human authority, unless they correspond with the oracles of divine truth. And when Christians contend for this truth, let it be done in a spirit of meekness, which is far more powerful to overcome opposition than invective, and at the same time the bosom of the writer may remain at peace.

SCHOOL EXAMINATION.—We had the pleasure, during the week past, of being present at the Examination of one department of the District School under the superintendence of Mr. Olney. The proficiency of the pupils in the various studies pursued, and the readiness evinced in answering unexpected questions in some of these studies, was gratifying, we believe, to every spectator present; indeed the attainments exhibited showed much diligence on the part of the scholars, as well as the close and persevering application of the instructors. The good conduct of the pupils present, (about 180 in number,) their neat appearance, and cheerful countenances, added much to the interest of the occasion.

Although several ladies and gentlemen were present, we would say, in the language of one of the in-

specting Committee, that parents have too much neglected to encourage the hearts of both children and teachers by their presence, on occasions like this. Those who witnessed this exhibition will, we believe, be desirous to attend a future exhibition.

We were informed by one of the Committee, that the schools generally, in this city, are in a flourishing condition.

Well conducted District Schools are of the utmost importance in this state. From our observations we are induced to believe that the desired object may be attained, if sufficient inducements are offered to procure well qualified teachers, and the examining Committees are sufficiently attentive to their duties, to prevent all but such from being permitted to teach.

JUVENILE RAMBLER.—We have seen a small newspaper with this title, which has just commenced, and is intended as a weekly reader for schools. It is published by Messrs. Allen & Goddard, of Boston. We know that many teachers are anxious for something of the kind for their pupils; and from a hasty perusal of the Rambler, we think that it is adapted to the purpose for which it was intended. The matter is all, or nearly all, original, as far as we can judge; and is certainly adapted to the capacity of children in the middle and higher classes of our common schools. We hope the work will be sustained by parents and teachers; and that every future number will appear as well as the present.

STENOGRAPHY.—Mr. T. Townsend, author of "A Complete Guide to Stenography, on an entirely new System of Short-hand," is now in this city, and intends giving lessons in the science. A practical knowledge of stenography may be useful to all, but more especially to those who wish to preserve the discourses they may hear from the desk, or from the bar; and particularly useful to those who wish to put their thoughts on paper, and whose time does not permit them to use the common method.

The present No. of this paper, completes the 10th volume. It is to be hoped that none of our agents will require less papers for the coming year, than they now receive. In most places we believe the number may be much increased. It is desirable that notice should be given when it is found necessary to make any change, as we have sometimes found it impracticable to supply the first Nos. of volumes, when not ordered soon after the year commenced. In some towns where no agent resides, we earnestly desire subscribers to use exertions to increase the circulation of this sheet, and make communication to this office as occasion requires. Receipts of money will be acknowledged weekly in the next volume.

"Z." shall receive attention next week.

A QUAKER SERMON.

A worthy and venerable member of the society of Friends, lately communicated to the Commercial Advertiser of this city, the following sermon, delivered at Frankfort, Tenn., by James Simpkins, a few months before his death.—*Badger's Weekly Messenger.*

What I am now going to relate is but a simple story, and it is probable some of you may have heard me tell it before, but it has taken such possession of my mind, that I thought I would just drop it for your consideration.—When I was a young man, there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends observing his frequently doing so, questioned him why he did it—told him he gave too much, and said it could not be to his advantage. Now, my friends, mark the answer of this good Presbyterian:—"God Almighty has permitted me but one journey through the world, and when gone I cannot return to rectify mistakes." Think of this, friends; but one journey through the world—the hours that are past are gone forever, and the actions in those hours are never to be recalled. I do not throw it out as a charge, nor mean to imply that any of you are dishonest; but the words of this good Presbyterian have often impressed my mind, and I think, in an instructive manner. By one journey through the world—we are allowed but one journey: therefore, let none of us say, "My tongue is my own, I'll talk what I please, my time is my own, I'll go where I please; I can go to meetings, or if the world calls me, I'll stay at home." Now this won't do, friends. It is impossible for us to live as we list, and then come here to worship, as it is for a lamp to burn without oil. It is utterly impossible. And I was thinking what a droll composition man is—he is a compound of bank notes, dollars, cents and newspapers; and bringing, as it were, the world on his back, he comes here to perform worship, or at least, to have it appear so. Now friends, I just drop it before we part, for your consideration. Let each one try himself, and see how it is with his own soul.

General Intelligence.

From the New York Daily Advertiser.
TEN DAYS LATER FROM FRANCE,
AND THREE DAYS LATER FROM LONDON.

The Cholera not extending in England.—
Creation of 36 Peers in France.—Peace in Belgium.

The Cholera continued at Sunderland, but not in an alarming degree, and does not appear to have spread in the vicinity. The new cases and deaths were few. It appears that the last accounts were unfavorable from several places in Europe, Egypt, &c.

The King of France has created thirty-six new Peers, which has excited strong feelings in the Capital.

Parliament was to be convoked as soon as the new Reform Bill could be drawn up. Every thing appears tranquil in England.

The news of the signing of the treaty of peace, was received at Brussels on the 19th Nov., and was welcomed with cannon, bells, &c.

Letters from Corfu, represent the condition of Greece as quite tranquil. The people submitted with cheerfulness to the Provisional Government established by the Senate.

Great apprehensions were entertained of the Cholera in Italy; and it was reported that it had appeared in the Lazaretto of Leghorn.

A case of the cholera has appeared in the kingdom of Saxony; but it is announced officially to be not the Asiatic, but the indigenous Cholera.

The London papers speak of persons being seized in the street to be killed for dissection.

The Court Journal says that the principal terms of the Reform Bill would be presented to the king on Monday, when the Council would decide whether the Parliament should be prorogued for a fortnight, or until after Christmas.

TREATY.

The Moniteur publishes officially the treaty between the King of Belgium on the one part, and by Austria, France, Great Britain, Prussia and Russia on the other.

PREAMBLE.—The Courts of Austria, France, Great Britain, Prussia and Russia, taking into consideration the events which have occurred in the low countries since Sept. 1830, their objections to prevent them from disturbing public peace, and the consequent necessity of modifying the measures of 1815, by which that kingdom was formed, and the king of Belgium joining with them, have named the following plenipotentiaries, &c. &c.

Who, &c. &c. signed the following.—(These are the articles added to the 24th.)

Art. 25.—The Courts of Austria, &c. guarantee to His Majesty, the king of Belgium, the execution of all the preceding articles.

26.—After these stipulations there shall be peace and amity between the king of Belgium and the emperor of Austria, king of the French, &c. &c., their heirs and successors, states and subjects respectively.

27.—This shall be ratified, and exchanges made in London in two months or sooner.

Done at London, Nov. 15th, 1831.

Two ships of the line and other vessels, with one steamboat were preparing in France to transport 12,000 men to Algiers, to relieve the garrison.

The American ship Othello, set sail from Havre on the 24th Nov. with 22 millions, the sum due from France to the United States.

The Moniteur says.—Letters from Brussels state that the Dutch troops, instead of having made movements in advance, as stated by some journals, have in fact retrograded, and are re-entering their cantonments.

Extract of a private letter from Brussels, dated the 12th, (received by express).—I have this moment learnt that the new Ministry is definitely settled.—M. de Meulenaere remains Minister for Foreign Affairs, and M. de Broeckere, retains the War Department. M. Raikem is to be Minister of Justice. M. Fallou is to have the Interior; and M. de Merode and M. de Thiers are to be members of the Council Ministers, without portfolios.

The king of the French has imposed regulations about the admission of vessels from England. Those arriving from places where the Cholera has appeared, are admitted only into particular ports. Passengers in regular packets, with clean bills of health, are permitted to land.

Letters from Malta say the Cholera has appeared at Janina, in Greece, and is likely to spread through that country.

ENGLAND.

LONDON, Nov. 19th.—By Express.—From the Courier. We are happy to announce that there is not the slightest foundation for the reports of new difficulties in the Reform bill among the ministers. The success of this measure is absolutely certain, whatever may be the course the government shall adopt to secure it.

The new bill will not differ in principles from that of Lord John Russell. It will be even in a sense more popular if possible. The same boroughs will lose their franchise, although there may be some changes in particular localities, and the members to be taken from them may be distributed among the counties and large cities. As to the details of the bill, particularly those relating to votes and registration, we will have to wait for the bill, which will give a more extensive development and great effect to the principles of this important measure.

A cabinet council assembled to-day, afternoon, at the office of foreign affairs, to decide on the time to which Parliament shall be prorogued, and whether it shall be prorogued till the precise day of its re-assembling.

Letters from our Consul at Lisbon, state that perfect tranquillity prevailed; but Miguel was very active in preparing against invasion. The usurper has imprisoned our vice consul at Coimbra, (a Portuguese,) and refuses all repatriation.

A steamboat arrived this afternoon from Rotterdam, bringing letters of Monday, which state that our Ambassador had demanded an immediate and categorical answer to the King of Holland's acceptance or rejection of the Treaty. The answer is said to have been evasive, implying, that though the King were to give his assent, he would not be able to obtain the concurrence of the States-General. It is generally believed here, that the resistance of the Dutch King would continue through the winter, seeing that the public feeling sets in that direction.

The Consul-General of the Netherlands, in London, has published a notice, to the effect that, in consequence of the disease now prevalent at Sunderland, all vessels from that port will be subjected, on arriving in Dutch ports, to a quarantine of forty days, and vessels from ports or places between the rivers Tyne and Tees, to a quarantine of ten days.

It is a curious spectacle, to witness at the same moment, the coalition of the Carlists and the Napoleonicists in France, and the union of Mr. Hunt and his followers with the ultra Tories of England.

The city of Bristol is all in motion to-day (Thursday). An answer has been received from Lord Melbourne to the memorial, declining, on the part of the Government, to institute the inquiry prayed for, relative to the conduct of the Magistrates. The question among the citizens now is, "what is to be done, what course should we follow?"

THE RED SEA.—The Boston Daily Advertiser has an extract of a letter from a gentleman just returned from the Arabian Gulf, which says:—"The violent rains have produced great damage in Arabia. Half of Suez is washed away. The Locusts covered the water for miles, so that it was literally the Red Sea."

LATER FROM ENGLAND.

PARLIAMENT.—On the 21st of Nov. the Parliament was prorogued by the king until Dec. 6th. The king, on the same day, issued a proclamation, declaring "political associations" unconstitutional and illegal.

The papers teem with accounts of meetings, disturbances, riots, want and sickness, in England.

The Lawyers in Kilkenny, Ireland, have refused to undertake the recovery of tithes for the clergy.

CHOLERA.—The latest accounts from Sunderland are to the 21st of November, giving the following statement of the sick on that day:—

Diarrea, 37
Common Cholera, 9
Malignant do, 20
Of whom 4 of the latter died.

The London Morning Herald of the 20th of Nov. says.—The daily report from Sunderland supplies its usual amount of deaths, two persons having died of the common, and four of malignant cholera, according to its statement.

GERMANY.

The following melancholy account is taken from a letter dated, Brunswick, Nov. 5:—"M. Weichsel,

one of the most opulent merchants of this city, having been tested for the cholera by the administration of camphor, died of an apoplectic fit; all his family have been attacked, and two of his children sunk within the grave. The disease is making great progress on this side, and it is remarkable that a great mortality prevails among the feathered race, and that the usual birds of passage have not made their appearance this year."

The Hamburg Correspondent of Nov. 15 mentions that the number of new cases of the cholera on the 14th, at Hamburg, was 2; the total number of cases to that day 781. recoveries, 257, deaths, 469. No new case had occurred for the last eight days, at Altona.

ALGIERS.

A letter from Algiers states that the Arab sent by the French to Bona, to negotiate an arrangement with the Bedouins, has fallen a victim to his fidelity. The Bedouins loaded him with chains, and after a few hours confinement, he was cut into pieces, under the pretence that he had abjured his religion.

From the N. Y. Daily Advertiser.

LOSS OF THE LIVERPOOL PACKET SHIP GEORGE CANNING.

We are distressed to state, that the fine packet ship George Canning, Capt. Allen, from Liverpool, day of sailing the 20th of November, was wrecked on Saturday night last, about 11 o'clock, on Abbecon beach, near Egg Harbour, New Jersey. The crew and passengers, we are happy to add, were all saved. The cargo, consisting of dry goods, hardware, &c. will probably be saved.

From the Mobile Commercial Register.

CHOCKTAW EMIGRATION.—George S. Gaines, Esq. the agent of the United States, for the removal of the Chocktaw Indians, returned to this city on Friday last, having accomplished that portion of the duties assigned him for the present season.

We learn from Mr. Gaines, that owing to the bad state of the roads, he found the business attended with more expense than he anticipated. The route through the swamps of the Mississippi was found so difficult, that he was induced to despatch out two thousand of the emigrants by way of the Arkansas. They embarked about the 25th ult., in two steam boats, under the command of the river was so low that they were compelled to embark at the port of Arkansas, 110 miles below Little Rock, whence they took the line of march to Little Rock, the port of their destination, and three hundred miles distant, under the superintendence of Capt. Brown, of the U. S. Army. They were supplied with wagons, and all the necessary facilities for a comfortable journey.

Two other steamboats with upwards of one thousand emigrants, had chosen the route by Red River and the Washita.

These were intended to be landed at Cote-Fabre, on the Washita, about 160 miles from Kiamiche. Mr. Gaines had not learned whether they had been able to reach that point. Another party of about two hundred arrived at Vicksburg on the 8th inst., and were to embark on the 10th for the above destination.

On the 1st inst. another party of emigrants, about 500 in number, took passage in steamboats from Memphis, for White River. They are to locate in the vicinity of Fort Smith, on the Arkansas, about 130 miles north of the principal settlement at Kiamiche.

Of these emigrants about 2,000 are from the southeastern, 1,200 from the northeastern, and 800 from the Western districts of the Nation.

About 1000 have been ticketed to remove themselves for the commutation of ten dollars each, offered by the Government, most of whom have crossed the Mississippi. It is also expected, that about 1000 more will remove in the same manner in the course of the present month.

After the Indians had separated themselves from their cabins, and bid adieu to their long cherished hills, the good fare and kind treatment they experienced, soon restored them to cheerfulness, and they prosecuted their journey in excellent spirits, and high anticipations of future benefit from the exchange they had made.

There has been no little speculation on the subject of a Comet, that it is supposed, will appear in the course of this year. In presenting the annexed extract on the subject, we would remark that it has been a topic to Europe, and the people of France having been somewhat alarmed, the French Philosophical Academy sometime ago, caused calculations to be made on the subject, and published a report to allay the alarm which had seized the minds of the ignorant classes on the occasion. The result of their calculations went to show, that no sort of danger was to be apprehended on the approach of this Comet. The following we find in a paper before us:—

The Comet.—The European papers speak of a Comet that will appear within 0.000 miles of the Earth's orbit, some time in the year 1832. If the earth should happen to be in that portion of its orbit, nearest the path of the comet, in its approach to the sun, they say its motion will be much disturbed, and serious consequences may reasonably be apprehended. M. Lalande has computed that comets may pass within 30,000 leagues, without disturbing the motion of the earth. The comet of 1740 approached so near the earth as to increase its periodical time upwards of two days, and had its mass been equal to that of the earth, it is computed by La Place that the earth's motion in her orbit would have been equally retarded, and have increased the length of the year nearly 49 hours. As no such effect was produced, the disturbing force of the comet was considered insensible. The mass of the comet was one 500th part less than that of the earth. In 1454 the moon was disturbed by a comet, which must have passed within 200,000 miles of the earth—and it is known that no effect was produced by its attractive force, either on the earth or moon. The immense velocity of comets may be a principal reason why they do not sensibly affect the motion of the planets.

That of 1680 was calculated by Newton to move at the rate of 300,000 miles an hour, and Brydone observed one at Palermo in 1670, whose velocity he computed to be equal to 2,500,000 miles an hour. The comet of 1680 is best known by astronomers: its period is computed to be about 75 years, though from its motion being disturbed by the planets it is sometimes longer. It appeared in 1632, very bright, and was looked after with very great anxiety in 1758.—but Clairault determined from calculation that it would not appear till April, 1759. The increased length of its period he attributed to the influence of Jupiter and Saturn, near which it would pass. It accordingly approached nearest the sun on the 12th of March, 1759. If this is the comet to which the European papers refer, it will not appear till 1834 or 5.

The distance of this comet from the sun, when in the extreme end of its orbit, is about 82,000,000 miles; yet it returns regularly, and its period has been calculated by the mathematician within 30 days.—*Boston Courier.*

SUMMARY.

Education in France.—From an official report, it appears that the present number of elementary schools in France is 39,796, of which 29,618 are Catholic, 904 Protestants and 62 Jewish.

We have seen samples of *Gros de Naples*, manufactured last year, at Manchester, in England, out of raw silk sent from the flature in Philadelphia. It yields to none in beauty and lustre. The great characteristics of American Silk, as of that of Bengal, are nerve and strength, in consequence of which, it produces less waste in reeling, and the stuffs made out of it will exceed all others in durability.

FATAL STEAMBOAT ACCIDENT.—An account from Baton Rouge, dated December 17, states that the steamer Stranger collapsed on the 15th ult., about two miles below Plaquemine, and instantly killed three firemen, and so badly scalded a fourth, that no hopes were entertained of his recovery. The mate was much injured, but not dangerously hurt.—One man jumped overboard, and swam nearly half a mile before he was picked up. The steamer Planter, which was but a short distance from the Stranger when the accident occurred, towed her to Plaquemine.

Two females, who resided on the Frankford road, perished with hunger and cold last week. There were three females living in one room, one of whom died in the early part of the week, and the other, who had an infant a few weeks old, died the night after. Provision was then made by the neighbours, for the survivors. The infant has since died.—*Phil. Paper.*

An Italian gentleman was found dead upon the floor, in his room, near the corner of Garden and Woodstreet, Philadelphia, on Sunday. Cause unknown.

Remarkable Mortality of aged people.—Up to yesterday, the 30th Dec. thirty-one deaths have occurred in this town since the month commenced. The average age of twenty of these is seventy years. Although no particular epidemic has prevailed to any extent in our town the past year, we understand that more deaths have occurred than on any previous year of the present century of which a record has been kept; probably not far from 180. The whole number of deaths in this town in 1830 was only 84.—*Portsmouth (N. H.) Journal.*

Cincinnati.—2,330 tons of steamboat have been built at Cincinnati during the past year, at total cost \$184,500; 153 houses, 2 churches, an extensive rolling mill and a brewery.

MARRIED.

In this city, by Rev. Mr. Wheaton. Mr. Philemon F. Robins, to Miss Emily M. Strickland, both of this city.

At West Hartford, by Rev. G. F. Davis, Samuel Whitford, Esq. of Colbrook, to Miss Ruth Flagg, of the former place.

At Wintonbury, on the 8th inst. by Rev. Gurdon Robins, Mr. George Tuttle, to Miss Mary Loomis.

At New Haven, Maj. Elford E. Jarman, to Miss Marana N. Baldwin, daughter of the late Wm. Baldwin, Esq.

At Chatham, on Sunday last, by Rev. Wm. Jarvis, Mr. Walter Cheeney, of Hartford, to Mrs. Laura Hodge, of the former place.

DIED.

At Middletown, on Tuesday last, Mr. William R. Swathel, 20.

At Litchfield, Mrs. Tryphena Baldwin, relict of Mr. George Baldwin.

At Middletown, Mrs. Margaret Bowers, 72.

At Stratford, Mrs. Esther Tomlinson, 68, widow of the late Dr. Abraham Tomlinson, of Milford.

At Southington, Mr. William Vose, 68. Mr. August Hinman, 73.

At Simsbury, Mr. Jonathan Eno, 38.

CICERONEAN LYCEUM

Will be held Monday Eve. Jan. 16, 6 1/2 o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION.—"Ought the tax on retailers of wine and spirituous liquors to be repealed?"

PROTRACTED MEETING.

A meeting for protracting, and other purposes, is to be held with the 1st Baptist Church in Lyme, to commence on Tuesday, the 17th of January, at 10 o'clock A. M. Ministering, and other brethren, are requested to attend.

NATHAN WILDMAN.

NOTICE.

An Address will be delivered before the Hartford County Temperance Society, by Francis Gillett, Esq. at Wintonbury, on Tuesday, the 27th inst. Jan. 13, 1832.

NOTICE.

AT a Court of Probate, holden at Hartford, with in, and for the District of Hartford, on the 31st day of December, A. D. 1831.

Present, JAMES DODD, Esq., Judge.

ON motion of Joseph B. Gilbert, and Job Allen, Executors on the estate of Alpheus Hanks, late of Hartford, within said district, deceased, this Court doth deem that six months be allowed and limited to the creditors of said estate, to exhibit their claims to said executors, after public notice of this order shall have been given, by advertising the same in a newspaper published in Hartford, and by posting up a copy thereof, on a public sign post in Hartford.

Certified from record.

JAMES DODD, 3w52

NOTICE.

BY order of the Court of Probate for the District of Southington, will be sold at public auction, on Monday, the 23d of January next, unless previously dispensed of at private sale, all the Real Estate of James Wightman, of said district, deceased.

Sale to commence at 2 o'clock, P. M. at the dwelling house of said deceased.

Southington, Dec. 22. JOHN WIGHTMAN, Admr. 3w 49

NOTICE.—The Subscriber having taken the agency of the Baptist Tract Depository in the city of New-York, informs his brethren and friends that he keeps constantly on hand at No. 4 Bowery, a general supply of Theological and Miscellaneous BOOKS, which he will sell low for cash or good acceptance in that city. Orders sent by mail or otherwise, will be promptly attended to.

He has the following books on the subject of Baptism, or written by Baptist Authors:—Rippon's Hymns, Watts and Rippon's Hymns arranged in one book, Winchell's Watts, Parkinson's Selections, Macleay's Selection, Hymns of Zion, Frey's Essays on Baptism, Baldwin on Baptism, Design of Baptism, Infant Baptism a pillar of Popery by Gill, Baldwin's Catechism, Baptist Confession of Faith as adopted by the Philadelphia Association of 1742, Fuller's Works, the Backslider by A. Fuller, Fuller on Communion, Pencil on Baptism, Malcom's Bible Dictionary, Church Member's Guide, Benedict's History of the Baptists, Stennett's Works, Jones's Church History, Memoirs of Mrs. Judson, Ward's History of the Hindus, Holy War, Pilgrim's Progress, &c. together with a general assortment of Sunday School Books, Stationary, &c.

JOHN GRAY, No. 4, Bowery.

FOR SALE AT THIS OFFICE.

MALCOM'S BIBLE DICTIONARY.
CHURCH MEMBER'S GUIDE, by Rev. J. A. James
HYMNS OF ZION, by Rev. B. M. Hill.
DIALOGUE ON CLOSE COMMUNION, by Delta.
MEMOIRS OF MRS. JUDSON, Third Edition.

ALSO
PENSION BLANKS, for sale as above.

POETRY.

ABRAHAM'S OFFERING.

The morning sun rose bright and clear,
On Abraham's tent it gaily shone,
And all was bright and cheerful there,
All, save the patriarch's heart alone;
While God's commands arose to mind,
It forced into his eye a tear,
Although his soul was all resigned,
Yet nature fondly linger'd there.

The simple morning feast was spread,
And Sarah at the banquet smil'd,
Joy o'er her face its lustre spread,
For near her sat her only child.
The charms that pleased the monarch's eye,
Upon her cheek had left their trace,
His highly augur'd destiny
Was written on his heavenly face.

The groaning father turned away,
And walk'd the inner tent apart,
We felt his fortitude decay,
While nature whisper'd in his heart:
"Oh must this son, to whom was given
The promise of a blessed land,
Heir to the choicest gifts of heaven,
Be slain by a fond father's hand?"

This son, for whom my eldest born
Was sent an outcast from his home,
And in some wilderness forlorn,
A savage exile doom'd to roam?
But shall a feeble worm rebel,
And murmur at a father's rod?
Shall he be backward to fulfill
The known and certain will of God?"

"Arise, my son, thy crust fill,
And store thy scrip with due supplies,
For we must seek Moriah's hill,
And offer there a sacrifice."
The mother rais'd a speaking eye,
And all a mother's soul was there;
She found the desert drear and dry,
She fear'd the savage lurking there.

Abraham beheld, and made reply,
"On him from whom all blessings flow,
My sister, we by faith rely,
"Tis God commands, and we must go."
The dutiful son in haste obey'd,
The scrip was filled, the mules prepared,
And with the third day's twilight shade,
Moriah's lofty hill appear'd.

The menials, they at distance wait,
Alone ascends the son and sire,
The wood on Isaac's shoulder laid,
The wood to build his father's fire:
No passion aw'd the father's mind,
He felt a calm, a death-like chill,
The soul was chaste and all resigned,
Bowed meekly, though he shudder'd still.

While on the mountain's brow they stood,
With smiling wonder Isaac cries,
"My father! to the fire and wood,
But where's the lamb for sacrifice?"
The Holy Spirit stay'd his mind,
While Abraham answered low and calm,
With steady voice and look resigned,
"God will himself provide the lamb."

But lo! the father bound his son,
And laid him on the funeral pile,
And then stretched forth his trembling hand,
And took the knife to slay his child;
While Abraham raised the blade full high,
To execute his God's command,
An angel's voice as from the sky,
Cried, "Abraham, spare thy only son."

But let no pen profane like mine,
On holiest themes too rashly dare;
Turn to the book of books divine,
And read the precious promise there;
Ages on ages rolled away,
At length the hour appointed came,
When on the mountain Calvary,
God did himself provide the lamb.

YOUTH'S DEPARTMENT.

From the New York Evangelist.

SCRIPTURE STORIES FOR CHILDREN.

Peter brought out of prison by an angel.

The Lord Jesus Christ told his servants many times, when he was here on earth, that in the present state they must expect to meet with trouble. The world is full of sin; hence it is that it is full of sorrow. A wicked king, whose name was Herod, killed one good man, and he cast another, who was called Peter, into prison, intending to kill him also. There was no reason why he should have done so. Peter had not done any thing that was wrong. He had only told the people of the danger to which they were exposed on account of their sins, and directed them how they might gain the pardon of them through Jesus Christ. What a bad Herod must have had, that he should wish to kill him! But every heart is bad, till it is made good by God's grace and spirit. We should each of us go to God, and ask him to "create within us a new heart, and to renew within us a right spirit."

There were many good people who knew Peter, and who loved him; and though they could not get him out of prison, yet they met together and prayed God to deliver him, and to save him from harm. We should pray always, but especially when we are in trouble. We may be sure that the great God will hear and answer our prayer, if we ask for those things which will be for our real good. He has said that he will, and he is always as good as his word. A father or mother would readily give us any thing for our welfare, if they could. But the great God is more kind than the kindest mother; and he is able to bless and to deliver those who trust in him, and love him, even in the greatest trials. We should never forget, that he is the hearer and answerer of prayer. In answer to prayer, he divided the Red Sea before the Israelites, and they went through it, not only with safety, but even dry-shod. In answer to prayer, the sun stood still on the mountains of Gibeon, and the moon in the valley of Ajalon. In answer to prayer, the life of good king Hezekiah was lengthened fifteen years. In answer to prayer,

the great fish, which had swallowed Jonah, threw him out safely on the dry land. In answer to prayer, an angel was sent to shut the lions' mouths, so that they did not hurt Daniel, when he was cast into their den. And in answer to prayer now, an angel was sent to unbar the great gates of the prison, and to bring out Peter.

Oh, it was not without reason, that the Lord Jesus spake a parable, that men should pray always, and never faint.

LADIES' DEPARTMENT.

HINTS FOR LADIES WHO DESIRE TO DO GOOD.

Included in this class are many to whom some of the following thoughts may be useful. They appear to be kindly, but not officiously given. Should they not be received with a desire to be profited by them?—*Rel. Intel.*

The silvery tints of age have already whitened my brow, and warned me that my season of usefulness is fast passing away. Therefore, what I have to do, must "be done quickly." For months past I have had little of a worldly nature to occupy me, but to observe the changes of the little world around me; and with pain have I seen the gradual and secret inroads of that poverty and want which is too evidently threatening to overwhelm our land. All ranks and classes are now beginning to feel and speak of the evils which I have silently seen creeping upon us. Some ascribe this state of affairs to one thing, and some to another. There are undoubtedly various causes which contribute to the evil. But may not one hidden spring of the mischief be traced to our own fire-side, to the wives and daughters and sisters, who thoughtlessly and unconsciously, by the indulgence of every imaginary want, so swell the fountain of extravagance, that soon nothing can resist it. Do not imagine that I am attributing too much to you, or that I would be unjust to an individual of your number. I believe you ignorant of the injury you are doing, and feel confident that few of you would willingly deepen and widen the channel which must sooner or later bring ruin on those nearest and dearest to you. None of you will deny that a spirit of extravagance is abroad in the land; you all see it, you all talk of it; and it may be you believe each extravagant but yourself. Perhaps conscience sometimes whispers, you ought not to have bought this article or that; but you find a ready excuse in the thought, "every body has it, and I shall be singular without it." Some of you, perhaps, have no scruples about indulging in the fashion and luxuries of the day, because you have no suspicion that your husbands, or fathers, or brothers, are not abundantly able to meet the expense. Suppose they are now, are you sure they always will be? these little streams, small as they may be in themselves, soon swell into an ocean.

But are you sure those who support you are able? May not their tenderness for you, their unwillingness to deny you, lead them to conceal the true state of their finances? may they not, by the perhaps trifling sums daily thrown away upon yourselves and your children, be amassing debts which must at last plunge you all in poverty and wretchedness? You may each be ready to say, "I expend but very little. I desire merely what is necessary for my comfort and respectability in society. I require no expostulatory caution;" but I entreat you not to utter the sentiment till you have weighed the matter well; few of you, after deliberate reflection, will, I think, come to this conclusion. First settle the question, what is necessary to your comfort or respectability. Is it necessary that you should appear the style and habits of the opulent of our cities? Is it necessary for your comfort, that you expend in trimmings for your dresses, a sum which would purchase two or three suits for your children? No, you know it is not. Will you not, then some of you, dare to be singular; dare to return to the hospitality of your forefathers, and where you now spend hours or days in preparing nicknacks of every description for the entertainment of your friends, let them share with you the simple fare of olden times? Will not some of you dare to be singular, and dress your children as children should be dressed—plainly and simply as possible? and by this singularity will you not try to avert this evil.

Will not the conviction that by rigid economy and perhaps much self-denial, you are exerting your influence for the general good, and securing your husbands and your fathers from anxiety and disquietude, afford you far more satisfaction than you have ever felt in the indulgence of your love of show, or pride of appearance? Begin then, to-morrow, your work of reform. Determine to make your real necessities the measure of your expense; and if, by your example, you can induce your female friends to pursue the same course, I shall no doubt, at the close of the year, point to such happy results as will balance the amount of poverty arising from almost any other source.—*Monthly Mag.*

HEATHEN FEMALES.

THEIR CONDITION AND CHARACTER.

"How few there are who are fully acquainted with the situation of woman before Christianity was published, and in those countries where it is not now known! Those nations of antiquity which we call polished, in very few cases regarded woman in any other light than as the slave of man, or as the minister to his worst appetites. Or if, in any case, they renounced these views and a course of treatment growing out of them, they usually fell into an extreme of adulation, equally removed from that sober regard and feeling of equality which are the results of Christianity. Sometimes, when of royal birth or uncommon beauty, the female was, like the Grecian Helen, the cause of national quarrel and profuse bloodshed. Sometimes, by a combination of talent, beauty, and depravity, as in the case of Cleopatra, she became the mistress of kings and of kingdoms. But seldom was she renowned, like Penelope, for domestic virtue and conjugal fidelity; or

distinguished, like Cornelia, for the wise education of her sons. In most cases, if destitute of personal attractions, she was the laborious drudge, or if beautiful, the heroine of lascivious song or convivial praise. In modern countries, where the Bible is unknown, her condition is more deplorable than it was in the nations of classic antiquity. The caged mistress and the slave of man, but never his equal companion and help-meet, woman is robbed of her rights, treated as a mindless and soulless being, and, what is far worse, is debased from the exertion of any influence in society, save an influence for evil. As wife, as mother, or as sister, she can never rise to noble deeds, guide the growing mind in the path of wisdom, or be received as an instructive associate."—*Spr. of the Pilg.*

If your readers wish to see these assertions illustrated by facts, they will find a compilation in a 12mo pamphlet of 12 pages, recently from the press of Perkins and Marvin. They are neatly stitched in yellow covers, and the price only 2 cents single—\$1.38 per hundred. The first edition of 8000 copies was published, I understand, last May. A second revised edition has now made its appearance. The female for the trifling sum of two cents, may here see what Christianity has done for her, by seeing the condition and character of her sex where heathenism or false religion prevails. It is truly a woful picture of depravity, but falls far short of the original. In perusing such facts, we shall "only see what they endure." N.

Chr. Watchman.

WINE DRINKING AMONG THE ANCIENTS.

AMPHICTYON is reported to have issued a law, directing that pure wine should be merely tasted at the entertainments of the Athenians; but that the guests should be allowed to drink freely of wine mixed with water, after dedicating the first cup to Jupiter, to remind them of the salubrious quality of the latter fluid. However much this excellent rule may have been occasionally transgressed, it is certain that the prevailing practice of the Greeks, was, to drink their wines in a diluted state. Hence a common division of them into strong wines, which would bear a large admixture of water, and weak wines, which admitted of only a slight addition. To drink wine unmixed, was held disreputable, and those who were guilty of such excess were said to act like Scythians. To drink even equal parts of wine and water, or, as we familiarly term it, half and half, was thought to be unsafe; and, in general, the dilution was more considerable; varying according to the taste of the drinkers, and the strength of the liquor, from one part of wine and four of water, to two of wine, and four, or else five parts of water—which last seems to have been the favorite mixture. From the account which Homer gives us of the dilution of the Maronean wine with twenty measures of water, and from a passage in one of the books ascribed to Hippocrates, directing not less than twenty-five parts water to be added to one part of old Thasian wine, some persons have inferred, that these wines possessed a degree of strength far surpassing any of the liquors with which we are acquainted in modern times, or of which we can well form an idea. But it must be remembered, that the wines in question were not only insipidated but also highly seasoned with various aromatic ingredients, and had often contracted a repulsive bitterness from age, which rendered them unfit for use till they were diffused in a large quantity of water; in fact, they may be said to have been used merely for the purpose of giving a flavor to the water. In the instance cited from Hippocrates, the mixture of Thasian wine is prescribed for a patient in fever, and can therefore be regarded as nothing more than a mild diluent drink.

Since water, then, entered so largely into the beverages of the ancients, neither labour nor expense was spared to obtain it in the purest state, and to insure an abundant supply from those fountains and streams, which were thought to yield it of the most grateful and salubrious quality. It is related of Ptolemy Philadelphus, that, after the marriage of his daughter with Antiochus, king of Syria, he caused her to be constantly supplied with water from the Nile, in order that she might not have occasion to drink any other; and the king of Persia, as we learn from Herodotus, would use only that of the river Choaspes; and in all his journeys and expeditions, part of his equipage consisted of a number of four-wheeled wagons, drawn by mules, and bearing a quantity of this water, previously boiled, and preserved in silver vessels. The exertions of the Romans to procure a liberal distribution of this necessary of life, are well known. They sought for the choicest springs, and conveyed the water of them often from a great distance, clear and uncontaminated into their cities, by means of those majestic aqueducts, of which the ruins strike us with astonishment, and must always be regarded as among the noblest monuments of ancient art.

In order more effectually to dissolve those wines which had become insipidated by age, the water was sometimes purified by boiling; and when the solution was completed, the liquor was strained through a cloth, in order to free it from any impurities which it might have contracted. As this operation, however, was apt to communicate an unpleasant taste, or at least, to deprive them of their natural flavor, such persons as were nice in the management of their wines, adopted the expedient of exposing them to the night air, which was thought to assist their clarification without impairing their other virtues.

As the wines thus diluted were frequently drunk warm, hot water became an indispensable article at the entertainments of the ancients. We find Lucian describing a supper, at which wine and water, both cold and hot, were placed on a side table for the accommodation of the guests; in general, however, the latter was filled out to them, when called for, by the attendants. Whether the Greeks and Romans were in the habit of taking draughts of hot water by itself at their meals, is a point which, though of no great importance, has been much

discussed by antiquarians, without ever being satisfactorily determined. Freinsheim, Butius, and others, who have compiled express treatises on the subject of ancient drinks, adduce a long line of authorities in support of the affirmative side of the question, but most of the passages on which they rely, are, at best, of equivocal interpretation. When we find the guests at an entertainment, or the interlocutors in an ancient drama, calling for hot and tepid water, it does not follow, that this was to be drunk unmixed; the water so required might be merely for diluting their wines, or for the purpose of ablution. And although Pleistonicus, with the view of obviating the injurious effects of wine, may have enjoined that during the winter season at least, draughts of hot water should be swallowed previously; yet there exists no evidence to show that his council was much relished by his countrymen, or that the practice ever generally obtained. On the contrary, there is reason to believe, that the habitual use of such mawkish potations was confined to those who took them as a remedy for the disagreeable consequences of their debauches, or to persons of an infirm state of health, for whom they were directed as an article of regimen, as may have been the case with the prosing pleader whom Martial describes as speaking against time, and refreshing himself with frequent draughts of tepid water, in the intervals of his speech; and whom he advises to drink of the water of the Clepsidra, and thus put an end to his harangue and his thirst together. That the prescription was not always followed from the choice, may be seen from those lines of the same poet, in which he expresses his loathing of hot water, and his joy at the prospect of a speedy return to liquors of a more grateful temperature. So far, indeed, was mere hot water from being considered a luxury by the Romans, as some have absurdly imagined to be the fact, that we find Seneca speaking of it as fit only for the sick, and as quite insufferable to those who were accustomed to the delicacies of life.

In certain conditions of the stomach, however, as in that which arises from too free indulgence in the pleasures of the table, or from the use of gross and indigestible food, it cannot be denied that hot water will allay the uneasy feelings more effectually than cold; and as the Romans were notorious for their intemperance in eating, we shall probably find in this circumstance the true explanation of their frequent calls for that sort of beverage. The same usage, originating no doubt from the same causes, existed in France during the middle ages. In the ancient monasteries, as we learn from St. Bernard, when the vintage had failed, it was customary to serve hot water to the monks instead of wine; and in the time of Champier, who wrote at the commencement of the sixteenth century, the passion for hot drink prevailed very generally among all classes of people.—*Jour. of Health.*

HORRORS OF WAR.

The evacuation of Coimbra, (the bath, if I may so call it, of Portugal,) is present to me now, as though it had occurred yesterday. I see the immense population—men, women, and children, of all ranks and of all ages—pouring out at an hour's notice, through the Lisbon gate of the city; and rushing upon a journey which not one in five of them could hope to accomplish. I saw one company halted between Leria and Pombal, which must have consisted of one thousand individuals. These people came from the neighborhoods of Coimbra and Condeixa. There were girls of fourteen or fifteen, clad in their gayest apparel—their only means of carrying, or as they said, of "saving it." There were old men and grandames; peasants, male and female; friars, artisans, and servants. After travelling, most of them more than fifty miles on foot, and passing two or three nights in the open air, they were lying upon the banks of a river waiting for sunrise, as I passed them. I never can forget this scene; and yet I feel that it is impossible to describe it. The stream (I believe it was the Mondego) was dark and swollen, with the effect of recent rains—and it rushed along between the willows that grew upon its banks, as though sharing in the hasty spirit which animated every spirit about it. On the road which lay to the right of the river, troops and fugitives were already in motion. It was just dawn when I came up. A light breeze was just clearing off the fog from the surface of the river. I saw the living figures imperfectly as I approached, all white and shrouded like spectres, in the mist. The light dresses of the girls were saturated with wet. Their flowers and feathers were soiled—drooping—broken. Their hair—the Spanish women are remarkable for the beauty of that feature—their dark long hair hung neglected and disheveled. Their feet were in many instances naked, wounded, and bleeding. And worse than all, their spirit and strength were gone. Of those whom I saw lying on the banks of that water, a fearful proportion lay there to rise no more. And yet many had gold and jewels: but gold could not help them. And their loveliness remained; and they looked in eloquent, though in mute despair, upon British officers who could not help them. I overtook, after this, a beautiful girl of fifteen travelling alone, out of the high road, from apprehension of insult. This girl had been separated from her friends in the general confusion. She had money and diamonds to a considerable amount about her; and accomplished half her journey, but felt unable to proceed farther. She begged, on her knees, for a horse—for any conveyance; to be allowed to travel near me, with my servants—any where, any how, to be protected, and to get on. I had not the means to aid that girl. I could not help her.

Every Englishman had already done his utmost. I had then three women under my protection. I see the figure, the countenance, the tears of that girl, at this moment. I thought at one time that I must have stayed and been made prisoner along with her; I could not leave her; no man could have left her to her fate. Fortunately, an officer came up who was less encumbered than myself, and she was provided for.

And in such a way—and in ways a thousand times more dreadful—great numbers of people got on to the capital. They escaped for a time the lot of their friends and relatives—but eventually what was to be their fate? What was their fate? What if I saw these women afterwards? women born to affluence; reared in the very lap of luxury and softness; what if I saw many of them begging in the public streets of Lisbon? I did see them in that state—but it is a subject on which I must not dwell.

From Tyerman and Bennett's Voyages.

ELEPHANT RIDING.

Visiting a rich rajah, who lives about five miles from the city, his highness ordered two of his elephants to be accounted, that we might have the gratification of riding upon them. The seat was a scarlet pad, fastened on the animal's back by means of a crupper and girths round the body; an ornament of silver was also put round the face, and over the upper part of the trunk. The command being given, the elephant crouched down, stretching his hinder legs backward, so as to bring his belly nearly to the ground, and then kneeling down on his fore ones. A short ladder was placed against his flank, which the rider mounted, and took his seat on the pad. The driver then heaving the elephant's neck, immediately behind his enormous ears, holds in his hand an iron instrument, about a foot in length, with several hooks along the side: the one end being blunt, and the other pointed. With the latter he strikes upon the skull, to quicken the creature's pace. This seems cruelly, but is the readiest way of reaching sensibilities not very accessible. Ours, however, needed no such barbarous excitement, but were guided this way or that, and went slower or faster by a gentle word or motion of their drivers. The gait of the elephant is a long step, which occasions an unpleasant rocking to the unpracticed rider at first, but he soon contrives to accommodate himself to it. After an amusing ride, we dismounted, each from his noble beast, as we had ascended, by means of a ladder; at parting, giving him a *salaam*, or bow of acknowledgment for his good services, which he courteously returned by raising his trunk above his head. These tractable creatures are sent out regularly to collect their own provender in the neighbouring jungles. This consists principally of the branches of trees, which they rend off with their trunks, and pile upon their backs in great ricks, so aptly laid together, and so nicely poised, that their attendants have only to fling a rope across, and fasten it under their bellies, when the load is perfectly secure, and they return home with it. The food thus gathered is given to them as they require it, and when exhausted they are despatched for more.

IMPORTANCE OF SCIENTIFIC KNOWLEDGE.

How slight and familiar was the occurrence which gave to Sir Isaac Newton the first suggestion of the system of the Universe!

This great man had been driven by the plague from London to the country, and had left his library behind him. Obligated to find occupation in the activity of his mind, he was led in his meditations, to trace the extent of the principle which occasioned the fall of an apple from the tree, in the garden where he passed his solitary hours. Commencing with this familiar hint, he followed it out to that universal law of gravity which binds the parts of earth and ocean together, which draws the moon to the earth, the satellites to the planets, the planets to the sun, the sun, with its attendant worlds towards some grand and general point of attraction for that infinity of systems, of which the several stars are the centres. How many hundreds of men since the creation of the world, had seen an apple falling from a tree! How many philosophers had speculated profoundly on the system of the universe! But it required the talent of a man, placed by common consent at the head of the human race, to deduce from this familiar occurrence, on the surface of the earth, the operation of the primordial law of nature which governs the glorious movements of the heavens, together. Nothing less than this sagacity could have made the deduction, and nothing less than a mathematical skill, and an acquaintance with the previously ascertained principles of science,—such as falls to the lot of very few—would have enabled Newton to demonstrate the truth of his system.

LEISURE HOURS.

In what way can our leisure hours be filled up so as to turn to greater account than in profitable reading? Young men, do you know how much is depending on the manner in which you spend your leisure hours? Ask the confirmed inebriate where he first turned aside from the path of sobriety, and if his memory be not gone with his reason, he will dwell with painful recollection on the hours of leisure he once enjoyed. Ask the victim of crime where he took the first step in his reckless career, and you will probably remind him of the leisure hours he enjoyed in his youth. On the other hand, do you see a man who was, once in the humble walk of life, now moving in a sphere of extended usefulness? he has husbanded his leisure hours. Multitudes whose names look bright in the constellation of worthies, owe their elevation to the assiduity with which they improved the intervals of leisure they enjoyed from the pursuits of the anvil, the plough, or the awl. They substituted the study of useful books for those trifling amusements which indiscreetly lead the unwary into paths of profligacy and vice.

METHODISTS IN FRANCE.—The London Christian Advocate says, "There appears to be increasing prospects of usefulness in France, in consequence of which, the missionary committee intend to commence a subscription towards the erection of a Methodist chapel in Paris." Two French ladies have translated the Life of Mrs. Fletcher into French, and presented a copy to the French queen, who, on perusing the work, was so much pleased as to order twenty-four copies more."